



How to Navigate the Workplace as a Muslim

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, The Most Gracious, The Most Merciful





Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

On behalf of our AMAU Academy team, we would like
to present to you these compiled notes that we have
prepared to make your journey with us a lot easier.

Our notes are compiled by the AMAU Admin team
and have not been comprehensively checked
by a teacher.

If you find any errors or corrections that need
to be made, kindly inform us via our email
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May Allah make our paths toward seeking
beneficial knowledge easy and kindle our hearts
with sincerity and gratefulness
towards Him.

Jazakumullahu Khayran



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جل جلاله | Jalla Jalāluhu
Allah the Most Exalted



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam
Peace and blessings of Allah be upon him

Your Attitude as an Employee

Chapter One

This course aims to guide you in collaborating harmoniously with colleagues, employers, classmates, and teachers in places like work or school while incorporating Islamic values derived from the Qur'an and the Sunnah.

Let's start by discussing you as an individual: What your attitude should be as an employee or a student regardless of the position, organisation or class you might be in.

A — Do Your Best

Know that the religion of Islam is the greatest gift that a person can have.

The Prophet ﷺ said in a hadith narrated by Shaddad bin Aws رضي الله عنه:

1

إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ
Verily Allah has commanded Ihsaan (excellence) in everything; so when you kill, kill in a good way and when you slaughter, slaughter in a good way.

Sahih Muslim 1955a

Ihsaan implies excellence. Having *Ihsaan* means that a person:

- **does more than what is required of him**
- **exceeds what is expected of him**
- **strives to do everything in the best way that he can**

The Prophet ﷺ gave examples of killing and slaughtering to show that excellence counts even in matters that go as far as fighting one's enemy and slaughtering an animal.

This prompts us to reflect: if excellence is expected in such matters, then what about others?

On the same note, when it comes to a job, you should approach it with the mentality that you should do it really well.

The thought of Allah ﷻ watching you should act as your source of motivation.

“Even when your employer is not watching you, Allah ﷻ is watching you.”

B — Fulfilling Your Trust

This is based on the statement of Allah ﷻ where He says:

2

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَجِرْهُ إِنَّ خَيْرَ مَنْ اسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ

One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy."

Surah al-Qasas 26

Allah ﷻ tells us that the best employee one can hire is someone who is:

A — Strong

This implies physical strength, good health, and the capability of doing tasks well.

B — Trustworthy

Trust is key in employer-employee relationships. It comes into play especially when we're given tasks to do on our own.

The time we are supposed to come to work, clock out of it, or whether we work from our homes and the tasks assigned to us within a deadline are all Amaanaat (responsibilities).

This does not mean that one has to do more than one can. Allah ﷻ never burdens a soul beyond its capacity.

However, a huge number of people exhibit a lack of Amaanah in their professions. Some individuals clock in and out at incorrect times, getting paid for hours they don't work. Others engage in personal tasks during office hours while pretending to work in the presence of their employers.

Undoubtedly, the 'Urf (custom or norm) of a society, like answering one's phone, cannot be ignored. However, this should not be exploited by engaging in extensive chatting or talking to family members for hours while misleading the employer into thinking that work has been actively done.

Amaanah is a very serious issue.

Allah ﷻ says in the Qur'an:

3

وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رُغُونَ

And those who keep their trusts and covenants.

Surah al-Ma'arij 32

In a hadith narrated by Abu Hurayrah رضي الله عنه, the Prophet ﷺ said:

4

آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ.

The signs of a hypocrite are three:

1 - Whenever he speaks, he tells a lie.

2 - Whenever he promises, he always breaks it (his promise).

3 - If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it.

Sahih al-Bukhari 33

If you lie to people at work, break promises or violate agreements, or fail to fulfil your responsibilities, you are afflicted with the traits of hypocrisy.

C — Practical Tips

- 1 ● Exercise control over your promises and agreements. Only commit to promises or agreements if you are genuinely prepared to fulfil them.

Avoid overpromising; if you're aware that a task is beyond your capabilities, communicate this to your employer. Be honest and say, "I'm not able to do this."

- 2 ● If you find yourself in a situation where you must break a promise, apologise to the person involved. Provide an explanation for your actions and work together to find ways to prevent such occurrences in the future.

- 3 ● When discussing your job agreement, state your needs clearly. For instance, if you need flexibility for daily prayers, put it in writing for your employer. This prevents confusion later on.

Avoid being someone who breaks trust and goes against responsibilities.

While your Amaanah towards Allah is the most important, make sure everything is clear with your employer too.

- 4 ● Keep track of your work hours. Make sure you do what you're paid for. You'll be questioned about this on the Day of Judgement.

If you can't meet your responsibilities, negotiate alternatives—maybe work different hours, take less pay, or make up for it later.

- 5 ● In case of a disagreement with a coworker, refrain from using offensive language or displaying aggression. A Muslim should uphold good character in all circumstances.

Putting Islam First

Chapter Two

This segment is about prioritising the Deen and not compromising in matters related to it.

Allah ﷻ says in the Qur'an:

1 وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُمِئِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

It is not for a believing man or a believing woman, when Allāh and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allāh and His Messenger has certainly strayed into clear error.

Surah al-Ahzab 36

Our job or education should NEVER come at the expense of our religion.

We must be cautious not to engage in any actions within our job roles that involve disobeying Allah ﷻ or His Messenger ﷺ.

There are many ways in which a person can fall into Haraam actions at the workplace.

- One may find that his role requires him to do or promote forbidden things.
- Another person might be assigned a task by his boss that involves a sin.

Allah ﷻ tells us in the Qur'an:

2 وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ
They wish that you should compromise (in religion out of courtesy) with them: so they (too) would compromise with you.

Surah al-Qalam 9

We should adopt an uncompromising attitude when it comes to tasks involving Haraam.

However, this should not be confused with being excessively rough, tough, obscene, aggressive, or argumentative in such situations. It is about standing firm in our religion and remaining steadfast in adhering to permissible actions.

Despite that, if someone asks you to do something Haraam, why are you embarrassed to say that it's not permitted in your religion?

Always remember: If you compromise on your religion even once, it becomes easier to do so again and again.

Therefore, if the only option you are left with is to leave your job, then do so. If you have to change your school, take that step. But DO NOT compromise your religion for the sake of the Dunya.

A — A Way to Solve This Problem

Good communication can help you find a way out of such situations.

All you have to do is say to your employer, “Look, as a practising Muslim, I can’t do it. I apologise for that and I hope it does not create an inconvenience for you. But I need to be strict upon what my religion allows and what it forbids.”

You will most likely get responses like, “So and so does it too, and I know he has no problem with it.”

Upon you is to reply with gentleness that you are unwilling to compromise and disobey Allah ﷻ and His Messenger ﷺ.

If you do this, Allah ﷻ will put Barakah in your Rizq, In shaa’ Allah.

The Prophet ﷺ said in a hadith narrated by Nu’mān bin Bashir:

3

إِنَّ الْحَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ فَمَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ

I heard Allah's Messenger ﷺ as having said this (and Nu'man) pointed towards his ears with his fingers): What is lawful is evident and what is unlawful is evident, and in between them are the things doubtful which many people do not know. So he who guards against doubtful things keeps his religion and honour blameless, and he who indulges in doubtful things indulges in fact in unlawful things [...]

Sahih Muslim 1599a

From this, we understand the importance of avoiding things we are uncertain about, whether they are Halaal or Haraam. To achieve this, it is essential to first acquire knowledge of what is permissible and impermissible in our religion.

Representing Islam in the Workplace

Chapter Three

At the workplace or in a school environment, you represent a practising Muslim. For this reason, you must give a positive impression of Islam.

Allah ﷻ says in His Book:

1 دُعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ

Invite to the Way of your Lord (i.e. Islām) with wisdom (i.e. with the Divine Revelation and the Qur’ân) and fair preaching, and argue with them in a way that is better [...]

Surah an-Nahl 125

Wisdom is a requirement for representing Islam.

But wisdom does not mean that one should compromise. Instead, it means that a person knows when to be strict and when to be soft, when to demand and when to hold back, when to ignore something and when to address it, and so forth.

Wisdom is a gift from Allah, as He ﷻ tells us in the Aayah:

2 وَتَى الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۚ

He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good.

Surah al-Baqarah 269

We must be careful about how we represent Islam to the people. We should demonstrate the best of character and manners, striving to give the most favourable impression of Islam.

In a hadith narrated by ‘Abdullah ibn Mas’ood رضي الله عنه, the Prophet ﷺ said:

3 أَلَا أُخْبِرُكُمْ مَنْ يَحْرُمُ عَلَى النَّارِ أَوْ مَنْ تَحْرُمُ عَلَيْهِ النَّارُ عَلَى كُلِّ قَرِيبٍ هَيِّنٍ لَيِّنٍ سَهْلٍ

Shall I not inform you of whom the Fire is unlawful and he is unlawful for the Fire? Every person who is approachable, gentle, and easy (to deal with).

Jami’ at-Tirmidhi 2488

From this hadith, we learn that we should be:

gentle • approachable • easy-going

Additionally, we should not be rude and harsh towards the people. At the same time, we must beware of compromising in the Deen, giving a very conformist impression of Islam, not showing steadfastness, etc.

Rather, what is required from us is to have the above-mentioned traits in our character as individuals.

We should not make people feel that we consider ourselves superior or indifferent, particularly those who work under us. The Prophet ﷺ was higher in rank than other humans. Yet, he was approachable.

If we incorporate the above-mentioned traits into our character, we will find it easy to fit in any workplace or school environment. People will feel comfortable when approaching you, talking to you, and so on.

Avoid displaying negative behaviour before people. As a Muslim, you represent Islam. Being rude and harsh towards people casts Islam in a negative light.

Similarly, betraying an Amaanah will portray Islam negatively. The same applies if you fail to complete assigned tasks and so on. This holds especially if such behaviour is seen in a practising Muslim.

A Dealing With the Issue of Strangeness

Practising Muslims often find themselves in difficult situations at the workplace.

Being “غريب” (strange), they often encounter people who look at them and question the way they dress (beard, hijab, etc.). They find them to be strange.

A way to deal with this problem is to make up for the strangeness people see in you. So, instead of shaving your beard or removing your hijab, strive to become easygoing, treat everyone with gentleness, and kindness and be approachable.

A lot of people are spiteful at work. They love creating problems for people, regardless of their position. Despite that, as a Muslim, you should try out ways to make things easy for your co-workers even if they make things difficult for you.

With that said, you should also bear in mind the Hikmah. Sometimes, gentleness can cause people to become worse. For example, as a manager or an employer, you notice that a particular employee is being careless with regard to work, coming late and not sticking to his routine.

Being gentle and easygoing with him in this case can worsen the situation. Therefore, in such instances, you should have a conversation with the concerned individual and communicate the issue to him.

Workplace Behaviours That We Need to Change

Chapter Four

The workplace has its own set of etiquette. It also has some common behaviours and habits that fall under major sins.

1 — Office Banter

Allah ﷻ says:

1

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونَ خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُونَ خَيْرًا مِّنْهُنَّ ۚ

O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former.

Surah al-Hujurat 11

Do not mock others, thinking you are superior to them. In many workplaces, there's a culture of office banter where people make fun of each other. At times, individuals are ridiculed based on their ethnicities or backgrounds, which is an unacceptable practice. Some justify it by claiming that the person being mocked doesn't mind.

Then, Allah ﷻ says in the same Aayah:

2

وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۚ

And do not insult one another and do not call each other by [offensive] nicknames.

Surah al-Hujurat 11

Allah ﷻ prohibits us from the following:

- **Making fun of one another**
- **Exchanging insults**
- **Calling one another by offensive nicknames**

It does not matter whether one does them through words or gestures.

Then, Allah ﷻ says:

3

بِئْسَ الْاِسْمُ الْفُسُوقُ بَعْدَ الْاِيْمَانِ ۚ

How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"].

Surah al-Hujurat 11

In other words, Allah calls the one who engages in such acts a 'Faasiq'.

At the end of the Aayah, Allah ﷻ says:

4

وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

And whosoever does not repent, then such are indeed Zâlimûn (wrong-doers, etc.).

Surah al-Hujurat 11

Therefore, a person should avoid these bad habits and avoid office banter.

2 — Rumours and Backbiting

In another Aayah, Allah ﷻ says:

5

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

O you who believe! Avoid much suspicion; indeed some suspicions are sins.

Surah al-Hujurat 12

Often, rumours and suspicions spread around the office. People say things like:

- **“I think he said something about me.”**
- **“He looked at me inappropriately.”**
- **“I think he doesn’t want me to stay in this job.”**

Then, Allah warns ﷻ us:

6

وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا

And spy not, neither backbite one another.

Surah al-Hujurat 12

What is Backbiting (Gheebah)?

It is to say something about your Muslim brother that he does not like and is true.

In many companies, backbiting is extremely common. If something goes wrong in the absence of an employee, his co-workers say things like, “It’s his fault”, “He didn’t do it properly”, etc.

Even if negative remarks are made about a person behind their back, it qualifies as backbiting. If the said statements are untrue, it becomes slander.

Avoid backbiting, whether the person is Muslim or not, as it portrays a negative image of Islam and fosters the habit of speaking ill about others.

Similarly, refrain from making gestures, rolling your eyes, creating humorous pictures, or engaging in similar acts towards others. If you do these actions behind the person's back, it constitutes the sin of backbiting. If done in the person's presence, it comes under insult and name-calling.

And Allah ﷻ says:

6

أَيُّحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ؕ وَاتَّقُوا اللَّهَ ؕ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allāh; indeed, Allāh is Accepting of Repentance and Merciful.

Surah al-Hujurat 12

From this, we learn that if we strive to change ourselves, Allah ﷻ will have Mercy on us and accept our Tawbah.

3 — Socialising With Co-workers

Allah ﷻ says in the Qur'an:

7

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَىٰ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ. Verily, Allâh is All-Knowing, All-Aware.

Surah al-Hujurat 13

One of the benefits of being in a workplace or school is that one gets to know people and socialise with them. But one should not use this opportunity to claim one’s superiority over others or look down on them.

The noblest of people in the sight of Allah is always the one who has the most Taqwa.

All of this does not mean that the office has to be a miserable place where people cannot have fun. One can engage in amusement and joking while keeping in mind the following conditions:

- **Do not lie, even when telling a joke**
- **Do not overdo it or make it a habit to always keep joking around**
- **Avoid making fun of people, or slandering and backbiting them**

Handling Issues With Co-workers

Chapter Five

Now, we will discuss issues Muslims face with co-workers.

A Getting Along With Colleagues

The Prophet ﷺ said:

1 **الْأَرْوَاحُ جُنُودٌ مُّجَنَّدَةٌ فَمَا تَعَارَفَ مِنْهَا انْتَلَفَ وَمَا تَنَافَرَ مِنْهَا اخْتَلَفَ**

Souls are troops collected together and those who familiarised with each other (in the heaven from where these come) would have affinity, with one another (in the world) and those amongst them who opposed each other (in the Heaven) would also be divergent (in the world).

Sahih Muslim 2638a

This hadith shows that people’s nature is to get along with some people and not with others.

So, one does not have to be best friends with everyone in the workplace. Rather, you must strive to be just and fair towards people, even if they plot against you, undermine your work, and so on,

The solution to these issues lies in the statement of Allah ﷻ where He says:

2 **وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ • وَمَا يُلْقَمُهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَمُهَا إِلَّا ذُو حَظٍّ عَظِيمٍ**

The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].

Surah Fussilat 34-35

If people treat you badly, do not stoop to their saying, “They made my work look bad. So, I’ll make their work look bad.”

Rather, respond in a way that is better. Be someone who takes the moral high ground.

If you do it, Allah ﷻ will bring him to you and make you both like close friends. So, never make the excuse that he or she will never change.

But know that this level of behaviour or treatment requires an immense amount of patience, a great blessing from Allah besides a great portion of good.

B Being Aware of What Goes on in the Workplace

Note that this does not mean that one should remain unaware of everything that goes around them.

It was said about ‘Abdullah ibn Mas’ood رضي الله عنه that he was a soft and gentle person. At the same time, he used to be aware of everything that happened around him.

It’s not bad to have an idea of what goes on in the workplace. But you must avoid spying on people.

If someone causes you problems, be aware of it. Stay sharp and alert. Seek Allah's ﷻ help and try to fix it in a good way without letting your awareness or alertness treat people badly.

C Making Peace Between People

Allah ﷻ says in the Qur'an:

3 **إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ**

The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers, and fear Allâh, that you may receive mercy.

Surah al-Hujurat 10

Make peace between people even if you have non-Muslims in the workplace - with the purpose of Da'wah.

Avoid being someone who causes mischief.

The Prophet ﷺ said:

4 **أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّلَاةِ وَالصَّدَقَةِ " . قَالُوا بَلَى . قَالَ " إِصْلَاحُ ذَاتِ الْبَيْنِ وَفَسَادُ ذَاتِ الْبَيْنِ الْحَالِقَةُ**

Shall I not inform you of something more excellent in degree than fasting, prayer and almsgiving (sadaqah)? The people replied: Yes, Prophet of Allah! He said: It is putting things right between people, spoiling them is the shaver (destructive).

Sunan Abi Dawud 4919

Here, spoiling relations has been referred to as a shaver (razor) that removes a person's Imaan the same way that a razor removes hair from the skin.

Not everyone in the workplace will be your close friend. However, you need to become a person who makes things right between people instead of causing trouble between them.

To do this, you need to become a good communicator.

D Misunderstandings

Remember that from time to time, there will be misunderstandings at the office.

Shaytaan causes hostility between people. We find an example of it in the following Aayah:

5 **[...] مِنْ بَعْدِ أَنْ تَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۚ [...]**

[...] after Satan had ignited rivalry between me and my siblings.

Surah Yusuf 100

Sometimes, someone may misunderstand something you said and take it wrongly. In such a case, don't be afraid to communicate and clarify what you mean, even if the person is your enemy.

Additionally, taking stock of one's actions is another way of maintaining good relationships with colleagues. Allah ﷻ says:

6

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ

O you who have believed, fear Allāh. And let every soul look to what it has put forth for tomorrow [...]

Surah al-Hashr 18

Building close friendships is not necessary, but as Muslims, we must still respect and fulfil the rights of others in the workplace.

E

Importance of Prioritising Religion in Work and Life

We should strive to prioritise our religious values in both our professional and personal lives.

Allah ﷻ says:

7

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ ۚ وَمَن يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ

O you who believe! Let not your properties or your children divert you from the remembrance of Allāh. And whosoever does that, then they are the losers.

Surah al-Munafiqun 9

This verse in Surah al-Munafiqun highlights a trait of the hypocrites, emphasising how they allow their wealth and children to take precedence over the remembrance of Allah.

It is important not to compromise one's religion due to work, education, qualifications, or monetary gain.

Those who prioritise material wealth over the remembrance of Allah are described by the Prophet ﷺ as slaves to money.

One should approach their profession with the intention (Niyyah) of drawing closer to Allah ﷻ, ensuring that any earnings are used for the sake of Allah ﷻ and to provide for one's family.

Therefore, strive for excellence in your profession, treat others well, and present a positive impression of Islam in your interactions.

It is essential not to be swayed by monetary gains or compromise on religious values, as they form the cornerstone of our lives.



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